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# America

*National Catholic Weekly Review*

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## This Week:

Sunday Laws and the First Amendment .....	627
<i>Robert F. Drinan</i>	
On Movies—Even About Saints .....	630
<i>Moirra Walsh</i>	
Once Again, Latin or the Vernacular? .....	632
<i>A State of the Question</i>	

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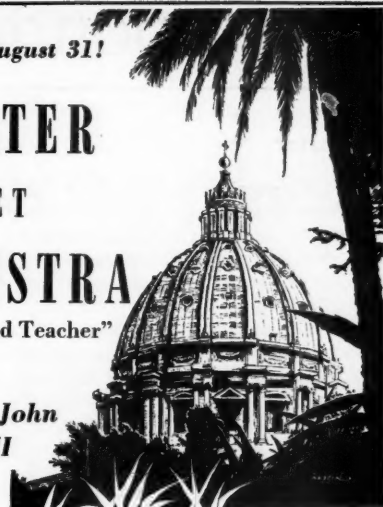
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# Correspondence

## Demurrer

EDITOR: I appreciate Sr. Dominguez Pasier's letter (AM. 8/5, p. 577) calling attention to the latest data on Spain's economic conditions. I regret that some misunderstanding occurred in one paragraph of my article, "Franco Spain Today" (7/22).

I heartily agree with his position that errors of fact which may mislead readers should not appear. I was therefore surprised that he misquoted the *International Financial Statistics* of the International Monetary Fund, which reports Spanish exports at \$501 million (rather than \$515.5) in 1959, and \$726 million (rather than \$745.2) for 1960. (See *IFS*, July, 1961 pp. 234-235.) The *IFS*, in the above cited issue, draws the reader's attention to the fact that the index of industrial production, currently issued by the Falangist government, is highly overweighted with electricity and gas (about 50 per cent), and that with respect to the pre-Civil War period the average rate of increase in production is overstated.

I commend to all a close reading of the special section on Spain in the *London Economist*, July 1, 1961, to validate the tenor of my position that increases in Spain's output and trade have not redounded to the benefit of the hard-pressed Spanish people.

GABRIEL GERSH

Elmhurst, N.Y.

## Laymen and the Liturgy

EDITOR: Many Catholics have deep convictions concerning the urgent need for the increased use of English in the liturgy so that they can participate intelligently in the Mass and other liturgical services. They have hesitated, however, to make their convictions known to the proper authorities because of the fear that they would not be welcomed.

This is unfortunate. The Holy See is genuinely concerned to know the thought and wishes of all her children, especially the laity. They constitute about ninety-nine per cent of all her members. They are not second-class citizens, as many erroneously imagine, but first-class citizens in every respect.

This fact is evidenced by the appended letter from the office of Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity, which is preparing for the approaching ecumenical council. Its contents reflect the compassionate mind and

loving heart of our Holy Father Pope John XXIII, who said in the Church of Our Lady of Help in Rome, on March 31, 1960: "We will strive to have more of the public rites in the language of the people."

(REV.) JOHN A. O'BRIEN  
Notre Dame, Ind.

[The letter to which Fr. O'Brien refers is printed below.—Ed.]

DEAR FATHER O'BRIEN: His Eminence Cardinal Bea has asked me to thank you for letting us all share those informative letters from both the Catholics and the non-Catholics in the United States who have commented on your provocative article in *AMERICA*, "English in the Liturgy." It is so important that we catch the laymen's viewpoints, as well as those of the liturgical scholars. We welcome, therefore, your sending us this material.

Realizing this request may take some of your valuable time, I nevertheless boldly suggest that you forward the like matter, and whatever other information on the vernacular—especially from the layman's side—you can muster, to the Secretary of the Liturgical Commission preparing for the Second Vatican Council at the following address:

Rmo. P. Annibale Bugnini, C.M.  
Commissioni della Sacra Liturgia  
Piazza Pio XII  
Roma, Italia

I am sure he can use this wisely.

(MSGR.) J. G. M. WILLEBRANDS  
Vatican City

## Ratings for JFK

EDITOR: When I give allegiance to a cause, it is in an until-death-do-us-part sort of way, and it is years since I climbed on the *AMERICA* bandwagon. I rejoice in the increased circulation, take great satisfaction in its well-balanced intellectual diet, delight in its remarkable cover drawings by Mr. Hapgood and thrill to the articles by Frs. McNaspy and Dunne—especially the latter's powerful "God Bless America."

Hence, the editorial, "Freshman Kennedy" (7/29), was a shattering blow! Had the "old pro" who preceded him in the White House been even a bit more vigorous, the task facing the newcomer would have been at least manageable. Cuba, West Berlin, Laos—all inherited! The editorial was probably meant to be arch; it succeeded only in being condescending.

How could you rate in such fashion our

courageous, calm, young President who, only last week, displayed top statesmanship in declaring his position so clearly, so quietly and so firmly? You infuriated me because, great as is my loyalty to *AMERICA*, greater still is my loyalty to our wonderful President.

MOTHER GENEVIEVE DONOHUE, R.C.  
Carmichael, Calif.

EDITOR: I smiled a grim smile when I read your July 29 editorial comment on Kennedy's rating as President. He gets a "discouraging therapeutic D in education law," does he?

No, he gets a straight "F" for failing to follow through on his initial program of aid to public schools only; for failing to reject absolutely the demands of the Church's leadership.

And your rating for your part in our recent American tragedy? F—.

(MRS.) JEANNE MCQUADE  
Queens Village, N.Y.

[Grim-smiling Schoolmarm McQuade might at least have conceded the President an A for Effort. Modesty—but only modesty—prevents us from suggesting that we deserve a similar grade. Otherwise, we do not see how there can be any graduates at all from Mrs. McQuade's political academy.—Ed.]

## Correction

EDITOR: In editing my review of *War and the Christian Conscience* (8/5) you perhaps obscured an important facet of author Paul Ramsey's position. In my fourth paragraph I wrote: "Ramsey rebprobates both engagement in and preparation for any war or deterrence . . . against the civilian population rather than the military forces of the adversary." The point is that Ramsey opposes not only actual violence but even threats of violence directed against noncombatants. Incidentally, a possibly confusing hyphen crept into another phrase in the review. In the fifth paragraph my carbon copy reads: "limited, atomic, counter-forces warfare."

JOSEPH C. MCKENNA, S.J.  
New York, N.Y.

## Ecumenical Nebulae

EDITOR: In your Correspondence (7/22) I read with interest a section of the "Ecumenical Corrective" of Fr. J. P. Murphy, S.J., to wit: "The definition of the Assumption . . . has deconstructed a nebulous irenics into essential ecumenical elements of clear-cut Christological and ecclesiological issues." Good show, Padre. Good show!

(REV.) P. M. BUTLER  
Harvey, Ill.





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# Current Comment

## Protestants of East Germany

The battle of Berlin has its religious phase, too. When the church history of our times comes to be written, one of the saddest chapters will be the story of the misguided clergymen used as tools of the enemies of God. In Germany, one of these is Dr. Martin Niemöller, famed World War I U-boat commander. Already conspicuous for his neutralist opinions, Niemöller last month delivered a cruel blow to his Lutheran coreligionists and at the same time handed the Reds a political windfall. (Dr. Niemöller was seriously injured, and his wife killed, in a tragic automobile accident in Denmark, Aug. 7.)

While the biennial all-German Church Day or *Kirchentag* was under way in Berlin, Dr. Niemöller was in East Germany denouncing it. The *Kirchentag*, he charged, in talks played up by the Communist press, was a "complete blank" in the history of the Evangelical Church and added to Cold War tensions. This attack would have been disturbing enough under any circumstances. But it came when the Communist regime was set upon cutting East German Protestants off from organic relations with their brethren in the West.

Dr. Hanns Lilje, of Hanover, spokesman for the Evangelical Church of Germany, concealed his profound concern when he told interviewers on July 28 that Niemöller's East German trip was "unfortunate." In reality, the intervention of Niemöller may have provided the last link in the chain being forged by the Communists. Said Bishop Lilje: "It is a fearful fact that hate is a real political force. It must some day be possible that men react neither from hate nor from fear." He could have added that a man's worst enemies are those of his own household.

## Khrushchev in Rome

If, as they say, no world figure goes to Rome without seeing the Pope, does that also apply to Nikita S. Khrushchev? We shall soon find out, for when Italy's Premier Amintore Fanfani made a state

visit to Moscow early this month he carried with him an invitation for a return call. International usage dictates reciprocity. Considering the fact that Italy is one of the few Western countries not yet visited by the gregarious Soviet chief, it is a foregone conclusion that Khrushchev will accept.

Some observers, adverting to Pope John's warm and expansive personality, believe that Khrushchev can see the Pope if he wants to. Others, however, perhaps more realistic, stress the dismay and shock that would fill millions of Catholics in East Europe who would see their religious father on terms of cordiality with their persecutor. Closer to home, the political use that will certainly be made of such a tête-à-tête by the astute Italian Communists would alone explain why the Holy Father is not likely to see Khrushchev.

Precedents, no doubt, are being studied in the Vatican. It will be recalled that when Hitler visited Mussolini in May, 1937, Pope Pius XI ostentatiously left Rome for Castel Gandolfo. It appears, contrary to reports at that time, that the Pope was in fact eager to have a chance to speak his mind to the Fuehrer and left Rome only when it was clear that Hitler had no intention of risking a tongue-lashing from the outspoken Pius XI. Our guess: Khrushchev will ease the Pope's dilemma by following Hitler's example.

## Flight of a Soviet Eagle

How long can human nervous systems be startled and jarred? Four years ago, when the first sputnik gave us a massive shock, few people even knew what a satellite was. However, screaming headlines made it clear that Russia had beat us to something and, whatever it was, it mattered. Those of us who braved the early October morning air to see the sputnik, shuddered to behold a bit of Soviet property flying right above our helpless heads. It was a jolting experience.

But then, each step into space has been less exciting, at least until Gagarin's spectacular flight. Even so, the

clandestine way the whole project was carried on left some room for a hopeful doubt: was the story just another Red hoax? However, after "Eagle" Gherman Stepanovich Titov's well-authenticated feat, now our skeptics are silent. Maybe they are simply too jaded, dulled by din to care any more.

It is hard to measure the propaganda impact of this latest Soviet spectacle. Spot checks of American feeling on August 6, as people went about their quiet Sunday concerns, showed less frenzy—less interest, even—than over previous space events. Reaction in the Russian capital, too, was less exuberant than usual.

Mr. Khrushchev's timing of satellite Vostok II showed a transparent purpose: to impress the world before his speech on Berlin. Regardless how much some Americans like to coddle themselves with excuses, there is a space lag, and it is not in our favor. On the other hand, we hope that those who are meant to be intimidated by the Soviet space thrust note an irony in the name "Vostok": it means "East." East Germans, we imagine, will not forget that it is from the East and not to the East that the great flow of refugees moves—when it is not dammed up.

## ... Faith of a Cosmonaut

Whether he likes it or not, Major Titov is being played up as exemplar of all Communist virtues. This was the treatment given to his forerunner, Yuri Gagarin. *Pravda*, at the moment of the latter's triumphal reception in Moscow, attributed to him remarks calculated to edify all young Communists. The greatest day in his life, said Gagarin, was his entry into the Party. "I am still a young Communist," he is quoted as saying, "and I am striving with all my power to justify this high distinction conferred on me." The Soviet press also quoted Major Gagarin as saying that when the time came for the shot into space, he said to his associates on the ground: "Let this first flight into the

## New Frontiers

The America Press will shortly announce two new projects. It is felt that both will be of great interest to AMERICA readers.

cosmos be our common gift to the coming 22nd Party Congress."

There is some basis for wondering whether Major Gagarin is quite the model Communist he is made out to be in the Soviet press. He seems to be a religious man, at least according to the report of a conversation he had with a visiting Lebanese Orthodox prelate, Archimandrite Gofril Salibi, who met him at the festive Moscow reception. According to the Archimandrite, writing in the *Gazette* of Beirut, April 28, Gagarin was full of respect for the churchman and said: "Bless me, Father, because you come from the East, from the Holy Land, where Christ was born. My faith is much stronger than the rocket that carried me into space." Which is the real Gagarin?

### Sage Irish Advice

In a speech given early this summer, Frank Aiken, Ireland's Minister for External Affairs, expounded in a realistic and balanced way the international policies which his country advocates. We cannot recount them all here. But let us mention a few bits of sage advice included in Mr. Aiken's address.

"Since the preponderance of military power is in the hands of the nuclear states," he said, "it is on them that the major responsibility devolves for the restriction of armaments." He then added some words which the leaders of small states may be willing to listen to because they come from the representative of another small country:

But the small nations have their own important and critical role to play by avoiding all action which would increase tension and by promoting the climate for peace between the great powers.

In an obvious reference to the blessing given to "wars of liberation" by Nikita Khrushchev, Mr. Aiken said:

We would not be content with a state of affairs which was merely a perpetual truce between the major powers while wars were fomented in and between the smaller states, or the world divided into great power spheres of influence in which the peace was kept with an iron hand.

The United States, as a nuclear power, is responsible for the use it makes of weapons which could lay waste the

world. But we shall need the co-operation of mature statesmen in smaller and weaker nations to keep the world from slowly burning up in a series of brush fires. We trust that Mr. Aiken's words will be heeded in the United Nations and elsewhere.

### Reform for Angola

Spurred on by a UN censure and under the pressure of the uprising in Angola, Portugal has at long last adopted a more liberal attitude toward its so-called "overseas provinces." A relatively drastic program of political, economic, social and educational reform is now in the making. While ultimate independence is not yet in the picture for Angolans, Lisbon's move is a step in the right direction.

To some extent local self-government has already been introduced in the overseas territories. By far the most important reform, still in the drafting stage, will be a constitutional revision designed to grant voting rights and administrative positions to all Angolans regardless of color. The change will not immediately affect all of the territory's 10 million blacks. Tied to the franchise are certain educational and taxpaying qualifications most of the Africans are unable to meet. Nevertheless, the reform will have the effect of putting all Angolans, legally if not practically, on the same footing.

The question is: Will Angola's blacks be satisfied in the long run with the "revolution" being introduced by Portugal? Premier Salazar continues to describe Portugal as a "unitary, pluricontinental and multiracial state" whose "overseas provinces" cannot properly be called colonies. In plain language this means that Angola, Mozambique, Macao, Timor, etc., are as much a part of Portugal as Oporto. Memo for Dr. Salazar: France tried this system in Algeria. Can he hope to succeed where the French have so obviously failed?

### You're Another!

New York's Mayor Robert F. Wagner is seeking renomination in a Democratic primary bitterly contested by the regular organization candidate, Arthur Levitt.

Mayor Wagner accuses Mr. Levitt of being a "tool" in the hands of party

bosses who "want to rule the city for plunder." Mr. Wagner was twice elected with the support of these same "bosses." But he explains his present alienation from them by saying that a year ago he realized that "a secret battalion of corruption," masterminded by Tammany Hall leader Carmine De Sapio, was trying to seize control of City Hall. These evil forces, he says, have promised Mr. Levitt a judgeship as compensation if he fails to win the mayoralty.

"A vicious lie," retorts Mr. Levitt. Mayor Wagner, according to his rival, is "a bitter, rejected suitor" of the Democratic leaders he now denounces, and as a result he has become "a self-styled reform candidate trying to clean up his own mess."

No one over 21 years of age takes any of this too seriously. Still, at a time when revelations of widespread corruption in the city's public school system have shocked New Yorkers, the familiar sight of politicians slinging mud does little to restore confidence in the integrity of public life.

The last word on the whole situation was said in a cartoon in the *New Yorker*. Two young punks lounge on a city stoop reading a newspaper whose headlines shout the story of the school scandal. Remarks one punk to the other: "I used to think those guys on the School Board were a bunch of squares!" What the city's youth will think of its political leaders after this campaign will not be much different.

### Feeding 20 Billion People

The only part of the new social encyclical, *Mater et Magistra*, that aroused strong dissent from non-Catholic commentators was the section on birth control. Treating of the growth in world population, the encyclical sees the solution in increased food production, rather than in artificial restriction of births. "Considered on a world scale," wrote the Pope, "the relationship between the population increase on the one hand, and the economic development and availability of food supplies on the other, does not seem . . . to create a difficulty." The progress of science and technology, he said, opens up limitless horizons in this respect.

It is the fashion to pooh-pooh this as a naive approach to the population



problem, but at least one outstanding biochemist is on the Pope's side. This is Finland's Prof. Artturi Ilmari Virtanen, director of the Biochemistry Institute, Helsinki, who in 1945 was awarded the Nobel Prize for chemistry in recognition of his research in the field of nutrition. Speaking this summer to fellow prize-winning scientists at Lindau, Germany, Prof. Virtanen claimed that the earth is capable of supporting 20 billion human beings. In most countries of the world, he said, according to a report in the July 21 *Zeit* of Hamburg, the rate of food production is already outstripping the rate of population growth. The exceptions are Africa and Latin America. With the help of newly developed fertilizers and the use of such protein-rich algae as *Chlorella*, Professor Virtanen is confident that food can keep pace with population. The real problem, he believes, is not how to feed the estimated six billion persons who will probably inhabit the earth in the year 2000, but how to govern them.

### ... and an FAO Report

A recent report of the UN Food and Agriculture Organization also gave solid support to the same section of the encyclical. According to the report, the Japanese have demonstrated that in their case at least the Holy Father's confidence is not exaggerated or misplaced. Only a few years ago, Japan had to import annually 1.25 million metric tons of rice to feed its people. It accounted for a fifth of all the rice that moved in international trade. Today, Japan is self-sufficient in rice. In fact, the UN agency reports, Japanese officials are becoming worried over the prospect of surplus production.

What happened in such a short time to turn scarcity into abundance?

Simply this: a combination of private and public measures—like those recommended by the Pope—has notably boosted the productivity of Japanese rice growers. Land reform, which enabled many tenants to become owners, has stimulated the incentive to produce. The government has helped in a number of ways—through research, price guarantees and crop insurance. Not all food-deficient countries can apply the Japanese program in every detail, but they can all learn something from it.

### Affront to Conservatives

The following item appears in the *National Review* for August 12, 1961:

Going the rounds in Catholic conservative circles: "*Mater, sí; Magistra, no.*"

Although the editors of the *National Review* possibly have more intercourse with Catholic "conservatives" than we do, we question the veracity of that report and resent the insult to fellow Catholics. We consider the statement slanderous.

So-called Catholic conservatives, like the rest of us, may be honestly mistaken in their judgments of modern trends; they may even be confused about this or that principle of Catholic social teaching; but they are not disloyal. However embarrassing it may be for some of them to discover from *Mater et Magistra* that their brand of conservative thinking can in some respects scarcely be reconciled with Pope John's teaching, they will accept it with filial respect. We have no doubt whatsoever that they are Catholics first, last and all the time—even if this means saying a good word for the International Labor Organization and the UN Food and Agriculture Organization. The *National Review* owes its Catholic readers and journalistic allies an apology.

### CAIP on Foreign Aid

Reading between the lines of the statement on foreign aid which the Catholic Association for International Peace issued on July 21, one detects a note of modest satisfaction.

Two years ago, the CAIP exhorted the government to separate military aid from economic assistance. It argued that combining the two tended to give people in the under-developed countries a wrong impression of U.S. aid. It led too many of them to believe that our help had no other motivation than the gaining of some advantage in the Cold War.

The CAIP also argued that in giving assistance the United States must make it clear that it was interested above all in furthering "the ends of social justice in the world community." Even at the risk of offending entrenched interests and bruising tender nationalist feelings, it should insist that the recipient countries undertake social and fiscal reforms

to assure the success of the aid programs—to assure, that is, that the programs promote the building of just and healthy economies.

In both these respects, the Administration's foreign-aid bills—S. 1983 and H.R. 7372—are eminently satisfactory. They separate military from economic aid, and they spell out the reasonable expectations which this country has in extending help to other nations.

But there is, perhaps, another reason for the buoyant tone of the CAIP statement. For the first time in its long and honorable defense of foreign aid, it could quote in support of its position a papal encyclical. As Congress started debate on foreign aid last week, the CAIP had every assurance that, after Pope John's strong words on the duty of affluent countries to help developing nations, its efforts would not be neutralized this year by a small but articulate minority of self-proclaimed Catholic "conservatives."

### Homer Is Homer Is Homer

"Those famous poets, Homer" (to quote a renowned wag) finally achieved front-page status in several American newspapers, on or about August 6. For then the literary world was advised that, so far as an IBM computer could indicate to scholars, the *Iliad* seems to be the creation of one single Homer. Whether the *Odyssey*, too, is the work of a single Homer, and whether the two Homers are really one Homer, we may not know for some time.

Computers, it may be good to repeat, require intelligent human beings to put them to useful purposes. A friend of ours, James McDonough, Boston College alumnus and now instructor at St. Joseph's College (Philadelphia), has been exploring the problem of the *Iliad's* authorship. While working for his doctorate at Columbia, he enlisted an IBM machine to perform a job of calculation and measurement that would have taken the unaided scholar many years of mechanical drudgery to accomplish. By means of an ingeniously devised number code, Mr. McDonough was able to discover metric and other rhythmic patterns forming a subtle verse profile present in every part of the *Iliad*. Many recondite nuances seem more than simply the common stylistic apparatus of an era, and point rather to a



single author. This author may not im- properly be called Homer.

Anyone incurably allergic to automa- tion may throw up hands at this in-

vasion of the humanities by technology. Yet, name a serious scholar who will not agree that what bulldozers have done to save man's back, computers and

other machines can do to save man's eyes, energy and time. They release in- telligent man for the more human, cre- ative work of insight.

## Theatre Jubilee

THE BROADWAY THEATRE is one depressed area that Congress has failed to consider. After viewing plays in Paris and London, *Sewanee Review's* Henry Popkin finds the theatre in New York tame indeed. For one thing, the fear of financial loss is paralyzing. "Betting on sure things is, on Broadway, not only the way to make a profit; it is the means of survival," he observes with some gloom.

Two theatre conventions coming to town during August offer a dove of welcome hope: the National Catholic Theatre Conference (NCTC), from August 23 to 26, and later, the American Educational Theatre Conference.

NCTC is, in fact, celebrating its silver jubilee, and has taken as its theme "Theatre: Image of Immortal Man." For four days, all phases of theatre will be explored in seminars, workshops and demonstrations. St. Genesius is our patron, and Mary Martin has very generously agreed to speak to the delegates.

An article in *AMERICA* (12/5/36) and 25 years of struggle combined to do something about the Catholic theatre. The article was by Emmet Lavery, and in it he proposed a new thought on an old dream. "The great objective of NCTC," wrote Mr. Lavery, "is to make the Catholic way of life real, to effect the great transfer from the devotions of Sunday to the routines of weekday living." He showed how the Communist party successfully uses the theatre as an enduring art form in which the masses can be entertained while being educated. Why can't Catholic theatre be seen in a new light?

Mr. Lavery was not merely telling someone else what to do. A creditable list of his achievements proves his belief in his own proposition. His *First Legion*, a stunning success, has been translated and produced in 14 languages.

He was not alone in activating new thought on an old dream. Fr. George Dineen, S.J., acting on Lavery's hint, offered the Loyola Community Playhouse (Chicago) as the launching pad for the theatre group that rocketed into orbit, June 15, 1937. From 28 States, playwrights, directors, producers and actors came and set themselves

to serious work. Membership has grown from these 416 initial members to 15,000 in some 700 affiliated groups. All 50 States and some other lands are represented today.

For those of us whose high-school days knew the level of *The Nervous Wreck* or *Willie's First Date*, it is a delicious shock to find teen-agers producing *Teahouse of the August Moon*, *Doctor Faustus*, Molière's *The Miser* and Claudel's *Tidings Brought to Mary*. Older groups now accept Eliot's *Family Reunion* and *Pygmalion* as normal fare. Not all, of course, but much of this is owing to NCTC's work.

My personal conversion to this sort of theatre goes back to *Henry IV, Part I* as done by Players Incorporated. Here was a troupe of actors far above the usual amateur standing. Founded in 1949 at Catholic University, Washington, by Fr. Gilbert Hartke, O.P., this team has given the country (and some other countries, too) something to talk about and to imitate.

Walter Kerr has been a catalyst in the movement for good theatre, both in his work in the drama department at Catholic University (1937-1949) and in his regular columns.

NCTC, as a nonprofit organization, helps to provide drama in which the development of the personality and support of principle are more important than box-office receipts—however needful these are for solvency. When a Detroit group stages *Seven Nuns at Las Vegas*, or one at Mobile produces *The Winslow Boy*, the spirit and purpose are the same: to use theatre as a means of affecting today's secularistic society. No longer are Catholics mere apologists: they are running with the champions.

The NCTC jubilee theme points up the intimate relationship between theatre and the battle for men's souls. No one has said it better than Fr. William Lynch, S.J., in *The Image Industries*:

We are engaged with a great enemy. The conflict will be primarily intellectual and spiritual. It will be ultimately a conflict between two states of the imagination. If we consent to a mediocre and contemptible state of the national imagination, we may have allies for a battle but not for a campaign of perhaps the next hundred years. We are already at war, but it is the first war in history that must be fought everywhere.

SISTER MARY ADOLORATA

SR. MARY ADOLORATA, O. S. M., is an officer of the West Central Region of the National Catholic Theatre Conference.

# Editorials

## Worship and the Word

THIS YEAR the liturgists are going to talk about the Bible. Their choice of a theme has obvious ecumenical overtones, since this year's Liturgical Week is being held in Oklahoma City. But while the liturgists are aware of the advantages of talking about "Bible, Life and Worship" in the heartland of "old time religion," they would probably have chosen the same theme even if they were meeting in Rome. For if there is a truth that all liturgists admit today, it is that stated trenchantly by Bishop Francis Walsh of Aberdeen: "Don't talk about the liturgy, unless you have a Bible in the house."

The Bishop's conviction that the liturgical apostolate can best be served by stressing its biblical roots—is finding expression everywhere today. All over the world, editors of liturgical journals are scattering articles on the history of salvation and biblical type and sign among their more traditional fare. Nor has the United States been lagging in this regard. For years, *Worship*, an excellent liturgical journal by the standards of any language, has carried a section devoted exclusively to Holy Scripture. Evidently the two liveliest movements in the modern Church have joined hands in the struggle against the spirit of routine.

The liturgists have much to gain from this alliance, but students of the Bible may gain still more. Nowhere in theology has the impact of the modern world been so palpable, or the need to harmonize tradition and modernity so urgent, as in the biblical sector. The last two centuries have placed in the hands of biblical scholars a mass of material, hitherto unknown, which sheds dazzling light on the way of life of the ancient Semites. This increase of knowledge, together with new research methods, has imposed a task on these scholars as necessary as it is delicate. They must "use this great light eagerly," so ran the directive of Pius XII, "to study the word of God more deeply, set it in a clearer light, and express it more exactly" (*Divino Afflante Spiritu*). Such a task is never easy. Clarification involves a measure of revision, and here the matter to be revised includes opinions and biblical interpretations long current in the Church. Patently, the impression could easily be created that this enterprise was mainly, or even purely, negative in character. It could be—indeed it has been—mistaken for an effort to subvert the faith.

It is precisely here that the alliance between the liturgists and the biblical scholars strikes us as providential. For it enables the men of the Bible to "accentuate the positive" in their undertaking, and to show, in a field of vital interest to the entire Church, that the modification of traditional views may mean gain rather than loss. Their familiarity with the history of salvation, for instance, can add a new dimension to all our Masses.

For now we can offer to God an act which resumes this entire history from its beginnings with the patriarchs to the coming glorious kingdom which it promises and insures. The knowledge of thought-patterns and literary-forms, on which so much of recent scriptural research has been concentrated, can help all of us sense better what the liturgy is saying, and the appositeness and force with which it says it. The stress on symbolism is particularly relevant today. It manifests to an age which shuns the abstract how, in both the Bible and the liturgy, God can use the most natural gestures and the most commonplace objects to bring us close to the ineffable. In short, his preoccupation with the liturgy is the best thing which could have happened to the biblical scholar at the present juncture. For it takes away the "mask of minimizer" some believed he was wearing and makes all of us aware of the theological riches he can provide.

## William F. Buckley Jr.

WE CAN IMAGINE the scene. When, one day last month, the late city edition of the *New York Times* arrived at the editorial offices of the *National Review*, its attractive young editor, William F. Buckley Jr., was at work over the editorials to be written for his next issue. There lay the *Times* at the editor's elbow, column after column filled as usual with the doings and sayings of the Liberal Enemy—Rusk and Reston, Stevenson and Sulzberger, Kennedy and Krock. The editor turned in his chair. Ah! Something about today's *Times* was different. On the front page—and covering four full inside pages of the first section—was the long-heralded new encyclical of the successor of St. Peter, Pope John XXIII, a document Mr. Buckley recognized as third in a seventy-year series of major papal pronouncements on the material and social problems of the tangled age in which we live.

Editor Buckley's eye darted down the long columns. For some moments the quick mind of the Great Conservative in New York attempted to commune with the catholic mind of the ageless institution founded by Jesus Christ to conserve His teaching and apply it anew to each of the generations of men. At length, Mr. Buckley put aside his *Times*. The mobile features were clouded. He was not pleased. No matter that *Mater et Magistra* was the name the encyclical would bear for other Catholics all around the world. For William F. Buckley Jr., and for the journal which has become the extension of his colorful personality, the encyclical would always begin and end with the words *Ineffabili Taedio*.

Mr. Buckley is no ordinary person. It takes an appalling amount of self-assurance for a Catholic writer to brush off an encyclical of John XXIII as though it had been written by John Cogley. Mr. Buckley was equal to the challenge. It takes a daring young man to characterize a papal document as "a venture in triviality." From long practice on the high wire, Mr. Buckley possesses that kind of daring. Moreover, to have coined

the comment that the Church may one day be as embarrassed by *Mater et Magistra* as she is by the Syllabus of Errors of Pope Pius IX reveals the sophistication and the wit that once made Mr. Buckley the lion of Yale's common rooms. Finally, as to his sprightly play on the opening words of the encyclical—*Mater, Si; Magistra*, No: "conservative Catholic circles" accept the Church as Mother but not as Teacher—well, the editor of the *National Review* just couldn't resist it (see p. 622).

Mr. Buckley has a large and enthusiastic following. True, many in his entourage appear to be going along, up hill and down dale, just for the sleigh ride. It can be so exhilarating, even when they don't know what all the words mean that the smiling driver flings at the horses, or even where the sleigh is heading. Indeed, it's hard not to like so competent a young man—deft word-handler, agile master of the debater's point, teeming talented editor, never-winded panelist that he is. We like him, too, but with a difference. And we would be much fonder still of Mr. Buckley and of his program of "conservatism" if he showed signs of comprehending an old, old conservative adage: *Qui mange du pape, en meurt*.

To some of us it has always been extremely difficult to tell just what Mr. Buckley's conservatism was trying to conserve. It has always been easier to say what he was trying to destroy. The point never seemed worth mentioning before, but now, with the *National Review's* teeth deep in the flesh of *Mater et Magistra*, the time has come to speak out.

One final observation. Mr. Buckley is an actor of considerable virtuosity. But somehow his show is artistically wrong and improbable. A good actor doesn't deliver his lines as Buckley does. Lines spoken to the Pope just shouldn't sound like lines pitched at the editors of the *New York Post*. Of course, playing the role of the Great Conservative is no cinch, and we shouldn't expect even a man of Mr. Buckley's talents to achieve the impossible. But why complicate the job of playing Atlas by doing it blackface?

## Negotiating Peace

THERE ARE LIMITS to what force can accomplish in human affairs. Even Napoleon, who believed that he could do everything with bayonets, admitted that he could not sit on them. But there is no substitute for force in relations between nations. Negotiations as a means of resolving international crises presuppose force; they do not take its place.

We should feel more secure if this truth were better appreciated by those who clamor for negotiation as the solution to the Berlin crisis. Of course, if the crisis is resolved by means short of war, its solution will involve negotiations of some sort. That is a truism: it is undeniable but almost meaningless. We are afraid, however, that the advocates of negotiation over Berlin mean something more and something worse.

Take the *London News of the World*. It is scarcely a leader of British public opinion, but it does reflect mass

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emotions. At any rate, it will serve for an example of the kind of thinking we mean.

On July 30 the *News of the World* took its editorial eye off Milles. Brigitte Bardot and Diana Dors long enough to advert to President Kennedy's July 25 speech on the Berlin situation. The editors gave the President credit for sensibly keeping the door open for negotiation and added:

Britain's Foreign Secretary, Lord Home, also calls for an honorable settlement by negotiation. These are the right words; now for some action! The mass of people are quite certain that war is unthinkable; they want to see negotiations begin.

Now, if we make certain suppositions, certain conclusions ineluctably follow. Suppose that the Western powers regard war over Berlin as "unthinkable" and negotiations as absolutely imperative. The Soviet Union on its part regards war as highly undesirable but is quite capable of thinking about it. It also looks upon negotiation as preferable to warfare but not essentially different from it: both are instruments for imposing one's will upon an adversary.

Given these suppositions, it is clear what must be the outcome of negotiations over Berlin. The only real subject of negotiation would be the terms of our surrender to the Soviet Union. Mr. Khrushchev might let us off with some saving of face this time. He could well afford to do so, because he would know that he had us on the run.

We cannot negotiate successfully over Berlin or anything else so long as we persist in the fallacy that the use or the threat of force can be eliminated from international affairs. Our talk is only as impressive as our will to do something more than talk.

The *News of the World* is a scandal sheet and is unimportant in itself. But the attitude which it naively revealed appears in far more influential organs. The *London Observer* asks: "Wasn't the President defeating his own negotiating ends by rousing his countrymen to such a pitch of alarm and frenzy that any subsequent deals with the Communists would seem a sellout?" In this country Mrs. Eleanor Roosevelt, in her syndicated column, expresses the wish that "the President could have had the time to stress in his address to the nation the importance of peaceful solutions in the nonmilitary field. These would, of course, come in the field of negotiation."

Sensible people do not try to negotiate settlements with bullies. We must direct our efforts now to convincing Mr. Khrushchev that he cannot get what he wants by bullying. When we have accomplished that, then it will be time to allow negotiations with the object of saving the Russian dictator's face, not ours. In the meantime we trust that the President, with the wholehearted co-operation of our European allies, will use all our resources to create conditions that will make Mr. Khrushchev as eager for negotiations as, let us say, Mrs. Roosevelt.

## Washington Front

### MYTH AND REALITY IN THE HOUSE

THE SOUTHERN Democratic-Republican conservative coalition in the House of Representatives has long been something of a myth. Its importance has almost always been exaggerated in headlines and editorials. It has never involved all Southerners nor all Republicans. The Southerners have been united only in their opposition to civil rights legislation. Yet, most Republicans have supported civil rights. On economic issues Southerners have divided more or less equally along liberal and conservative lines.

During the present session, the alliance of conservative Southern Democrats and Republicans has had even less significance than usual. Nevertheless, the fight over the Rules Committee and the problem of Federal aid to education have given currency to the coalition myth. Actually, the Rules fight involved the policy position of only two Southern Democrats, Representatives Smith and Colmer, who have regularly worked with four conservative Republicans to harass liberal measures before the House. In this fight almost half of the Southern Congressmen voted to support the Administration and the House leadership in breaking the conservative hold on the committee.

The recent failure of the Rules Committee to report out an aid to education bill resulted from the opposition of a Northern liberal Democrat whose opposition stemmed from his belief that the Administration should not have opposed aid to parochial schools.

Some close students of Congress have noted that perhaps 15 or 16 Southerners who formerly had voted on the conservative side of most issues are now voting with the Administration. They supported the House leadership in the Rules Committee fracas and have stayed with the leadership on minimum wage, depressed area and housing legislation.

Oversimplified explanations of this shift have stressed Administration pressure as the cause. Some of the shrewdest members of the House itself are more inclined to another simple but very different explanation. They believe that these old-timers have joined the movement toward the New Frontier because their efforts in the Rules Committee fight gave them an increased sense of participation in and loyalty to the efforts of the Administration and the House leadership.

Today, when roughly half of the Southerners are supporting the Administration on most issues, the myth of the powerful Southern Democratic-Republican coalition will not die. If the present trend continues, however, the coalition itself will have become more and more a thing of the past. The partial myth may become a total myth.

HOWARD PENNIMAN



# Sunday Laws and the First Amendment

Robert F. Drinan

SUNDAY CLOSING LAWS, Chief Justice Earl Warren ruled on May 29, 1961, do not discriminate against Orthodox Jews but only make "the practice of their religious beliefs more expensive." In a nation "made up of people of almost every conceivable religious preference" the Chief Justice stated firmly that "it cannot be expected, much less required, that legislators enact no law . . . that may in some way result in an economic disadvantage to some religious sects. . . ."

With these basic principles, the U.S. Supreme Court denied the validity of the first request in history of America's Orthodox Jews to the nation's highest tribunal. The four Sunday-law decisions, which cover 220 pages in *Supreme Court Reporter*, constitute a firm repudiation of the interpretation of the "establishment" and "free exercise" clauses of the First Amendment advanced by the Orthodox rabbis of the land, joined by the American Jewish Congress and virtually every official voice of American Jewry.

The Chief Justice was equally direct in rejecting the Sabbatarian contention that Sunday laws are replete with discriminatory exceptions. Wrote Chief Justice Warren: "The fact is that the irrationality of these . . . distinctions has not been shown."

Many conclusions can be drawn from this historic decision, the first Church-State ruling of the Supreme Court since its *Zorach* opinion of April, 1952—a period of almost ten years. But first, a review of the basic questions involved in the four "blue-law" decisions is in order.

The U.S. Supreme Court was apparently impelled to review State Sunday laws because two Federal Circuit Courts of Appeals were in conflict concerning the validity of the claim that mandatory closing on Sunday violated the constitutional rights of a citizen compelled by his conscience to desist from labor on Saturday.

On May 18, 1959, Judge Magruder, writing for a majority of a three-man Federal court in Boston, declared the Massachusetts Sunday law unconstitutional because it "established" the Christian religion and therefore violated the religious freedom of the owners of the Springfield, Mass., Crown Kosher Supermarket, a store which remained open all day on Sunday but closed on Saturday (Am. 6/6/59, p.408). Judge Magruder relied heavily for his now repudiated views concerning the "establishment" of religion on certain gra-

tuitous assertions in the 1948 *McCollum* decision of the Supreme Court.

Judge William Hastie, speaking for a unanimous three-man Federal court in Philadelphia, asserted on December 1, 1959, that the challenged Pennsylvania Sunday law was entitled to a presumption of constitutionality—especially since the nation's highest tribunal in 1951 had declined to review a decision wherein the highest court of New York State had rejected the Sabbatarian claim and had reaffirmed the constitutionality of New York's Sunday closing laws.

When the Supreme Court agreed to review the constitutionality of the Sunday laws of Massachusetts, Pennsylvania and Maryland, an extraordinary amount of legal talent was engaged to present the Sabbatarian case. The forces of the American Civil Liberties Union, the American Jewish Congress and a not inconsiderable amount of money and effort from the Seventh-day Adventists were deployed to present to the court for the first time in American history the plight of the Orthodox Jew who prays and rests on Saturday and who does not observe the Christian Sunday.

In a certain sense, the Sabbatarians' case should have been won—as certain incontrovertible facts in the dissents of Justices Douglas and Brennan point out. But the attorneys for the Sabbatarians either went too far in their secularistic interpretation of the First Amendment or they left unproved certain key elements in their case. The Sabbatarians had more than ample opposition, of course, in the excellent brief authored by Prof. Arthur Sutherland of the Harvard Law School and in the brilliant oral arguments of Massachusetts Assistant Attorney General Joseph H. Elcock Jr., who together defended the Bay State statute in the principal case of the four Sunday-law disputes.

The basic contention of the Sabbatarians was that any law which makes the cessation of labor on Sunday a requirement under penalty of punishment aids the Christian religion and therefore is unconstitutional. This doctrinaire version of the "establishment" clause of the First Amendment was set aside by an eight-to-one majority of the court; the majority held that Sunday, a day of rest with undeniably religious origins, is now simply an interval designed for "repose and recreation."

The States, the court held, are not forbidden to have laws which assist religion so long as these laws have an adequate secular purpose and this purpose cannot be carried out by any other reasonable means. Employing this norm, it found that the Massachusetts Sunday stat-

FR. DRINAN, S.J., dean of the Boston College Law School, is the author of many legal articles in this Review, e.g., "The Court Judges Sunday Laws" (1/21/61).

ute had no constitutionally forbidden religious "purpose or effect."

Even dissenting Justice Douglas agreed that the "State can, of course, require one day of rest a week: one day when every shop or factory is closed." But Justice Douglas feels that if this one day gives to "any practice of any religious group the sanction of law behind it . . . there is an 'establishment' of religion."

What new guide lines concerning the Supreme Court's view of the "establishment" clause of the First Amendment can be gathered from the 50,000 words delivered by the court in the Sunday law cases?

At least three accents or viewpoints concerning the "establishment" clause are significant in the first Church-State decision of the Warren court:

1. The State need not remove every direct or indirect aid to religion when it legislates for a legitimate secular purpose. As Justice Frankfurter phrased it, "not every regulation, some of whose practical effects may facilitate the observance of a religion by its adherents, affronts the requirement of Church-State separation."

2. Although the majority of the court tended to categorize Sunday laws as civil regulations designed to provide a common day of rest for all, the decision made it clear that a *partially* religious Sunday law—one for example designed to facilitate participation in religious services—would not for that reason be struck down if it had a simultaneously valid civil purpose. As Chief Justice Warren put it: "Because the State wishes to protect those who do worship on Sunday does not mean that the State means to impose religious worship on all."

3. In the inevitable cases in the future concerning the applicability of the "establishment" clause, it is to be hoped that the Supreme Court, in passing on the constitutionality of well-settled practices, will recall Justice Frankfurter's dictum that, despite the heavy responsibility of the justices of the nation's court of last appeal, "we are not to be indifferent to the unanimous opinion of generations of judges who, in the conscientious discharge of obligations as solemn as our own, have sustained . . . Sunday laws. . . ."

**I**T IS CONCEIVABLE that, even if the Sunday closing laws had been held not to be an "establishment" of religion, they could have been regarded a violation of the second part of the First Amendment, that is, an infringement of the "free exercise" clause. The economic penalty concededly suffered by the Orthodox Jewish merchant, who must close on Saturday by reason of conscience and on Sunday by reason of law, was the very heart of the complaint of an infringement of religious freedom made by the grocers in Springfield and the clothing merchants in Philadelphia.

The argument of those seeking to open on Sunday if they close on Saturday centers basically around the assertion in the brief of one of the Jewish petitioners that the plaintiff "will be unable to continue in his business if he may not stay open on Sunday and he will thereby lose his capital investment." Although this plaintiff and several others involved in these Sunday

law cases had made this "capital investment" and had remained open on Sundays in defiance of the law, their argument is none the less impressive.

Should the State by law bring it about that, in the words of Justice Brennan's dissent, "no one may at one and the same time be an Orthodox Jew and compete effectively with his Sunday-observing fellow tradesmen," then the law, again in Justice Brennan's language, has made "one religion economically disadvantageous."

Justice Douglas, with even more than his usual vehemence, excoriates the majority view which, in his opinion, has penalized Sabbatarians "for adhering to their religious beliefs." Justice Douglas asserts, as the foundation of his dissent, certain views which are worth quoting:

The institutions of our society are founded on the belief that there is an authority higher than the authority of the state; that there is a moral law which the state is powerless to alter; that the individual possesses rights, conferred by the Creator, which government must respect.

Justice Douglas insists that all Sunday laws have their origin in Christian theology and that these penal regulations, sustained by a majority of the court, make criminals of innocent persons even though they perform harmless acts because of religious convictions. To Justice Douglas this is a "drastic break . . . with tradition" and means that the "dominant religious group" has been allowed "to bring the minority to heel because the minority . . . does not defer to the majority's religious beliefs."

Justice Stewart, joining dissenting Justices Brennan and Douglas, asserts in a one-paragraph opinion that "no State can constitutionally demand . . . an Orthodox Jew to choose between his religious faith and his economic survival."

Although these arguments sound very convincing, the point they overlook is the fact that Sunday laws do not render illegal the actual practice of the Sabbatarian's religion. There is no infringement whatever of the right of the Orthodox Jew and the Seventh-day Adventist to worship and rest on Saturday; the only restriction imposed is on the economic activity of the self-employed merchant who, if he is a Sabbatarian, may not operate on Sunday to recoup the losses he may have incurred by closing on Saturday.

Any legally designated common day of rest (other than Saturday) would have the same effect on Sabbatarians as Sunday laws. Even if the State, acting out of a desire not to benefit Christians over any others, chose, for example, Wednesday as the secular, common day of rest, the Sabbatarians would still claim the right to close on Saturday and open for business as usual on Wednesdays.

In principle, the Sabbatarian case deserves consideration. The "free exercise" clause of the First Amendment should be broad enough to prevent any undue State-created pressure from impeding the exercise of any citizen's religious freedom. The Supreme Court has, of course, in recent years extended the horizons of religious freedom, especially in cases involving Je-

hovah's Witnesses. In fact the Supreme Court has in its history ruled against only two major claims to the exercise of religious freedom: the request by the Mormons to practice bigamy and the right of a child under 18 to distribute literature about the Jehovah Witnesses in violation of the law of Massachusetts regulating the conduct of minors (*Prince v. Massachusetts*, 1944, 321 U.S. 158). The court has, furthermore, in its entire history declared only one religious practice to be a violation of the "establishment" clause: the use of school property for religious instruction as forbidden in the *McCullum* case.

The principal difficulty in seeking to remove any restrictions on the practice of the religion of Sabbatarians comes from the fact that the rights—economic and personal—of non-Sabbatarians are also deeply involved. The Sabbatarian claim, therefore, is not as simple to grant as those of the peddler of religious pamphlets and of the child who cannot in conscience salute the flag. The Sabbatarian claim, first of all, cannot possibly include all Sabbatarians since it is inconceivable that factories, courts or stores should be required to remain open on Sunday so that Sabbatarian employees might obtain a day's wages for those lost through abstention from work on Saturday. The Sabbatarian claim, therefore, must of necessity be limited to the self-employed merchant, who presumably will be allowed to employ on Sunday only fellow Sabbatarians.

If exemptions to Sunday laws were granted to these Sabbatarian merchants, they would receive not an equalization of their economic position in relation to the non-Sabbatarian merchant, but rather a distinct economic advantage. It is this factor which both Chief Justice Warren and concurring Justice Frankfurter note in the two majority opinions in the Sunday-law cases. This writer, after a careful review of the more than two thousand pages of briefs and records in these cases and an appraisal of the five hours of oral arguments before the Supreme Court, has concluded that the economic advantage clearly obtainable, and at least indirectly sought by some of the Sabbatarian plaintiffs, was the fatal defect in the presentation to the Supreme Court of the case of the Orthodox Jew and the Seventh-day Adventist.

**J**USTICE FRANKFURTER, in a section of his 93-page concurring opinion upholding Sunday laws, speaks in these terms of financial benefit which would come to the Sabbatarian conducting business on Sunday:

If it is assumed that the retail demand for consumer items is approximately equivalent on Saturday and on Sunday, the Sabbatarian, in proportion as he is less numerous, and hence the competition less severe, might incur through the exception a competitive advantage over the non-Sabbatarian, who would then be in a position, presumably, to complain of discrimination against his religion.

If business on Sunday, then, were allowed for Sabbatarians, would not the State inevitably have to deter-

mine who is "conscientious" and who is "commercial"? Ten of the States which currently exempt from Sunday laws persons claiming another day as their Sabbath require the claimant to "conscientiously" observe another day. Administrative difficulties have appeared in the enforcement of this requirement, as can be seen in a 1956 Michigan decision cited by Justice Frankfurter. In that case a Sabbatarian owner of three stores reaped the benefits of Sunday sales in one store operated by himself, closing on Saturday and opening on Sunday, and the benefits of Saturday sales in the other two stores operated by agents, opening Saturdays and closing Sundays.

England has developed through the years a codification of Sunday law exemptions which seemingly is sat-

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merchants who could and/or would claim the right to open their business on Sunday? And if such permission were granted, would the English system of consulting with Jewish officials concerning the good faith of the claimants be satisfactory?

In other words, how much actual upsetting of the social order would result if in New York or elsewhere the petition of the Sabbatarians to the Supreme Court were granted? It is this question that must be answered in some detail before legislatures or courts are going to grant exemptions to the Sunday laws.

Justice Brennan has a point when in his dissent he asserts that the majority of the court has "exalted administrative convenience" and that it "conjures up several difficulties with such a system (granting Sunday-

law exemptions to Sabbatarians) which seem to me more fanciful than real."

If the Orthodox Jews and Seventh-day Adventists can show in a factual "Brandeis brief" that what they request will not, in Chief Justice Warren's words, "undermine the State's goal of providing a day that, as best possible, eliminates the atmosphere of commercial noise and activity," then exemptions will, it seems to this observer, be granted. Until that time Sunday laws are binding and should be enforced because those who have attacked them have, in the words of Justice Frankfurter, "had full opportunity to demonstrate the arbitrariness of the statute which they challenge. On this record they have entirely failed to satisfy the burden which they carry."

## On Movies—Even About Saints

Moira Walsh

A HOLLYWOOD STUDIO has just brought out a movie biography of St. Francis of Assisi. When an event such as this happens, the implicit and even explicit challenge the producer throws at American Catholics is: "You are quick to deplore immoral films. Here is a moral and uplifting one. Will you be as enthusiastic in patronizing this as you are in condemning the other kind?"

It is easy to point out the fallacy in this line of reasoning. But it involves making the kind of distinctions that Catholics by and large have not made over the years in their own pronouncements about films. For this reason they have good cause to be embarrassed by the question and also by the probability that it cannot be answered in the affirmative.

I regret to say that *Francis of Assisi* is a disappointing movie. Cynics may remark: "What did you expect?" However, I use the word "disappointing" advisedly. There have been enough films with real religious and/or human stature produced over the years to prove that it can be done. Furthermore, St. Francis' story is an intensely dramatic one with a significance and appeal for people of all religions and no religion. Also, much of the advance information about the picture that trickled out sounded very promising. Nevertheless, the film turns out to be a superficial spectacle, beautifully photographed and undoubtedly well-intentioned, but purveying very little conviction and even less real religious feeling.

Except in so far as the picture is inept and undramatic on its own superficial terms, I do not blame Hol-

lywood or the individual producer for its failure. I think we have no one to blame but ourselves. To paraphrase someone—perhaps Walt Whitman—"great films require great audiences." A shocking amount of the Catholic opinion-making on the subject of films in this country, until quite recently, has had the effect of producing small audiences, small in comprehension, that is—and also, it would seem, small in size.

It is now almost thirteen years since I caused something of a stir (unwittingly, because I was quite new to reviewing in those days) by suggesting in the pages of AMERICA that Ingrid Bergman's *Joan of Arc* was ponderous and superficial and something of a bore. A great deal of light and air has gotten into Catholic film criticism since then. So much so that today it is difficult to realize that there was a time when it was regarded as virtual heresy to imply in a Catholic publication that a movie about a saint could be anything short of magnificent.

I do not mean to claim too much credit for this change. In the first place, Fr. Harold C. Gardiner and others had already been working valiantly for several years to educate readers to accept a sounder set of literary and even religious standards in the field of books. Also, there were at the time small but honorable voices raised in the field of Catholic film criticism. What these small voices were up against was an amorphous set of assumptions, apparently widely held in official American Catholic circles and articulated in the Catholic press, which masqueraded under the heading of "the Catholic position on literature and the arts." It was one of the cornerstones of this position that innocuousness was a virtue in itself. From this it followed that any movie (or book) about a saint was the best possible kind of movie or book—and must be so declared.

MISS WALSH, film critic for AMERICA, has just returned from Europe, where she was one of the judges at the Berlin Film Festival.



The trouble with this position is that it falls apart when hard-headed thought or critical self-examination is applied to it. (Hard-headed thought and critical self-examination were not virtues widely practiced in official Catholic circles or in the Catholic press thirteen years ago.) In the first place, the position is based, not on an understanding of the nature, function and influence of art as it should be, but on naked pragmatism—it is wise to overpraise innocuous films so that more people will attend them and Hollywood will make more of them. Like so many pragmatic dicta, this one has a fatal flaw: it doesn't work. As Abraham Lincoln said: "You can't fool all of the people all of the time."

There are some people you cannot fool at all. As a critic I would find it absolutely impossible to write a laudatory review of a film I didn't like. Necessarily, I bring whatever I have learned about life and the technique and history of films, and all the standards of critical judgment I have built up over the years, to bear on the task of appraising a movie. If the picture in question does not measure up, at least to a decent degree, there is no conceivable way I could praise it without indulging in irrelevancies and patent insincerities. By the same token I can spot the insincerities and non sequiturs in the reviews of others. I daresay every periodical has a sizable minority of readers with an educated appreciation for the use of the written word who can do likewise. They were never deceived by specious and unselective praise of the pious. Furthermore, this insight conditioned them to view with understandable skepticism anything else on the subject of films written in the same publication or by the same writer.

A larger number of readers, lacking any special training, could be expected to take an endorsement seriously the first couple of times. After that, however, their native good sense would assert itself and they would weigh any future recommendations against their own opinion of the previous films. The result in many cases was, apparently, that they joined the ranks of the disenchanted.

Every publication, to be sure, has its quota of incurably supine readers who will presumably swallow anything rather than undertake the troublesome and perhaps impossible task of thinking for themselves. But the mental inertness of these readers in itself makes them dubious allies in a crusade for "better" films. Besides, the urge to react personally to a movie is a very basic one. If these people are incapable of the mental effort of questioning the critic's judgment, they are

quite capable of deciding in effect: "If this is a good movie about a saint, I guess I don't like movies about saints." Needless to say, this conclusion can have just as devastating an effect on the box-office potential of a film as a judgment arrived at on a higher intellectual plane.

In any case, there is little or no evidence that this kind of uncritical promotion in the Catholic press (and occasionally in the pulpit) has had the effect of getting people to go to "pious" movies, unless they already wanted to see them for other reasons (as, for example, *Going My Way* or *The Song of Bernadette*). There is, on the other hand, plenty of melancholy documentation of individual instances where it has been tried on an "all-out" scale and has failed miserably. Yet until recently the vast bulk of widely circulated Catholic statements on films in this country have been irrational pleas to see "good" movies and exhortations to remain away from bad ones—pleas equally lacking in an appeal to man's better or rational nature.

IN THE LAST few years the situation has changed drastically for the better. (And in all fairness it should be said that the rise of the mass communications media presented new problems and grave abuses that demanded immediate action, even though, in retrospect, that action does not always seem to have been wise.)

One of the chief motivating forces behind this change was undoubtedly the remarkable series of wise and comprehensive statements on films and TV made by His Holiness, Pius XII. There have been other voices at work urging Catholics to broaden their vision and raise their sights in their approach to the arts—to name only a few, Fr. John Courtney Murray, Walter Kerr, Fr. Gerald Vann and Fr. William Lynch, in addition to a new crop of able and discerning film critics in the Catholic press. The bishops of the country have gotten to the heart of the problem by calling for the formation of film-study clubs and film-appreciation courses in the schools. And the Legion of Decency, in a statesmanlike accommodation that has not been sufficiently understood or widely enough publicized, has placed itself in the mainstream of the movement. Their thoughtful and competently written statement on the controversial Italian film, *La Dolce Vita*, for example, was greatly admired by the European Catholic film groups I met this summer.

However, all of these favorable portents exist in rather rarefied Catholic circles. With notable exceptions, they have not percolated down to the grass roots—to the parish, the diocesan press and the schools. In the meantime, the chief problem is the vast bulk of Catholic moviegoers who, due at least in part to a cultural vacuum on the subject of films that we allowed to exist for too long, are partially misinformed, largely uninformed and thoroughly unpredictable. Unless and until the necessarily slow and inefficient educative process begins to take hold, we can hardly hope to exert on films the beneficent influence that is inherent in our intellectual and religious traditions.



# State of the Question

## ONCE AGAIN, LATIN OR THE VERNACULAR?

Many liturgists and theologians have contributed books and articles on this subject, and presumably there is nothing of weight to add. But, in its June 3 issue, *America* printed one deeply felt opinion. "State of the Question" reprints the original letter and several of the typical pros and cons in the flurry of equally fervent replies.

TO THE EDITOR: To H. Wendt's prayerful petition for the vernacular (6/3), let me add a hearty "Amen!" *Vox populi, vox Dei!*

(REV.) ULRIC J. PROELLER  
Selz, N.D.

TO THE EDITOR: In answer to the letter by H. Wendt suggesting the use of the vernacular in the Church liturgy, I would like to point out that the problem involved in such a change is far greater than he seems to realize.

It is not simply a matter of translating the Mass into English. If the Church decided to adopt the vernacular, she would have to translate the Mass all over the world into a couple of thousand languages, not to mention the various dialects of these tongues. Any student of languages knows that no two are compatible in exact literal meaning.

It was really a confusion of idiom that caused the Holy See to reject the King James Bible, and Scripture scholars still debate the meaning of certain obscure idiomatic phrases in the languages of the ancient world. Languages undergo changes by gradually adding new words and dropping others as obsolete. Would not our English be almost unintelligible to the man of Chaucer's day? And who can understand Wycliffe's English Bible?

The Mass, through expression in so many different tongues, would lose its perfect universality of text, and ultimately there would be a serious confusion of the original meaning.

And what about the chaos created in liturgical music? The music of Gregorian chant, as well as later religious compositions, has been written expressly for the Latin text. The words are carefully fitted to the flow of the melody, and each complements the other.

Now try to imagine Gregorian chant sung in Chinese or Congolese. How could music written for one language be forced to fit a multiplicity of others without sacrificing most of its true character and feeling?

The reason for using the vernacular seems to be that nobody is willing to

### The Letter That Started It

Editor: In this age of the layman, may we outside the altar rail make our voices heard in earnest petition to Rome?

Give us the vernacular in our Mass and other divine services. Under the guidance of the Church we will not abuse it. Permit us to make the floundering liturgical movement an overwhelming success in a worship where both actions and words can have profound meaning. Allow us to praise our God publicly in words we can understand and which can be understood by others. Do not frustrate us—Christ would not!

Make it possible for every Mass to be a dialogue Mass in the vernacular, instead of having one each Sunday in Latin from which the people are conspicuous by their absence. Give to "Pray, Brothers" a real meaning, instead of permitting it to be only an exhortation in a foreign, ancient and dead language where the continuing prayer which follows, barely audible beyond the servers, almost seems to add: "You in your language, and I in mine."

We laymen who plead for the vernacular dearly love our God, our faith and our Church. Permit us to love them even more. Allow us, with priest and religious, to approach our Lord in the greatest public prayer of all in the language we all understand. May we, in brief, truly go to the altar of God alongside the priest, and not behind him!

H. Wendt

San Francisco, Calif.

take the trouble to learn Latin. Most of us are not Latin scholars, but who cannot purchase a missal with both the

Latin and the vernacular of the Mass? Surely, by seeing the two texts directly opposite each other for 52 Sundays every year, one is bound to become familiar with at least the words used in the Mass.

In short, I think that the precious text of the Church liturgy cannot be entrusted to the babble of countless changing and unstable tongues. Only through expression in one universal, unchanging language can the liturgy remain the reliable ritual supporting an immutable Catholic Church.

CAROLYN V. CHASE  
Oceanside, N.Y.

TO THE EDITOR: Concerning H. Wendt's plea for vernacular participation, perhaps the Liturgical Conference or the Vernacular Society might undertake to receive names of those who share his conviction, and pass their petition on to the Council.

By now there must be an impressive number of sacramentally-motivated Catholics (as distinguished from the liturgical lunatic fringe) who grasp the implications of the Mystical Body doctrine as it affects the social worship of God in the Mass; or who have sensed something of the mind of the Church; or who have discovered experimentally the exhilarating spiritual and psychological satisfactions of full human involvement in the supreme dialogue—or who, even if they have enjoyed none of these insights, are apostolic enough to be willing to sacrifice a measure of their love for Latin and/or private worship (if that's what's stopping them) to the cause of

drawing those outside into the Fold, and keeping marginal Catholics in.

Just to take a non-Catholic who has

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never used a missal to a silent Mass, or to sit with the brethren of the back row, or stand with the standees at late Sunday Mass is a sure cure for any *ex-opere-operato* complex.

MARY ELLEN EVANS  
Baltimore, Md.

TO THE EDITOR: In response to H. Wendt of San Francisco, Calif., I have one word to say—Shame!

Your implication that Catholics absent themselves from Mass on Sundays because of failure to comprehend the prayers that the priest recites in Latin, leads me to believe that the Catholics in your gracious city are language worshippers instead of Catholics.

Please believe me, fellow Catholic, God knows no language barrier. Your prayers are heard, whether uttered in English, Latin or Lower Slobbovian.

The result of our jet age appears to be a cordial relationship on an international basis. The tourist who attends Mass and hears it celebrated in Latin is on common ground with the people of the country in which he is visiting. I have attended Mass in Japan, Cuba, Italy, Puerto Rico, Canada and Hong Kong. Even though I removed my shoes when entering the Japanese church, I experienced a feeling of belonging when the Japanese priest faced the faithful, extended his arms and uttered "Domini vobiscum."

I recommend you improve your understanding of Latin and conform to the Church, rather than request and expect the Church to conform to you.

R. V. MOLESKY  
Jacksonville, N.C.

TO THE EDITOR: On the subject of the vernacular or a dead language in Catholic Church services:

1. Jesus Christ taught His apostles their entire philosophy and moral and dogmatic theology in the vernacular in three years.

2. Christ said the first Mass and ordained His apostles in the vernacular.

3. The apostles always said Mass and administered all the sacraments in the vernacular.

4. All the writings of the Fathers of the Church were in the vernacular.

5. For centuries all church services, including the Mass and the administration of the sacraments, were in the vernacular.

6. It was only after Latin became a dead language that the Church ceased to conduct her services in the vernacular.

7. If all our studies for the priesthood were taught in the vernacular, I believe the course could be considerably shortened. A good many seminarians who now drop out because of language difficulties would be able to finish their studies and become good priests. A number of young and middle-aged men who are now deterred by the



thought of spending long years studying Latin in the seminary might be encouraged.

8. Protestants are making great inroads in Latin-American countries because they conduct their services in the language of the people.

9. The Divine Office, which is intended to supply priests with spiritual nourishment, is rushed through because they haven't time to mentally translate, and as a result they get little benefit from the recitation.

10. A few months ago, Pope John XXIII said: "From now on more of the Church services will have to be in a language which the people understand."

11. ERGO!  
J. E. FARRELL, S.J.  
West Palm Beach, Fla.

TO THE EDITOR: A certain Catholic association in the United States recently circulated a letter containing such sentences as the following: "Dismantle the Chinese wall. The vernacular is the living, functioning language of the people. Practical unity and intercommunication between priest and people are disrupted by Latin. Co-operate in an effort to remove the obstacle."

As a priest I am disturbed. People approach the problem in the same way that the labor unions try to resolve labor disputes. They think of the hierarchy in terms of corporate management. Let's see if some one will call for strikes, too. I am sorry, because our people do not know the real problem nor are they

acquainted with its theological and pastoral ramifications.

LORENZO NETTO, C.R.S.  
St. Anselm's Abbey  
Manchester, N. H.

TO THE EDITOR: That letter from H. Wendt is truly a gem, and it speaks for all of us.

He has said everything that need be said about Holy Mass being in a language we all understand. We who assist at the Holy Sacrifice each morning join in chorus, begging that we be permitted to "go to the altar of God alongside the priest and not behind him!"

Pope John XXIII is so understanding, and Pope Pius XII did so much to make daily Mass and Communion possible, it remains for people like you to put pressure behind this request—to make it a reality.

M. B. MCCARTHY  
Hollywood, Calif.

TO THE EDITOR: Anent H. Wendt's earnest plea for vernacular dialogue in our Mass, a comment:

Granted, many of us want the vernacular even though many priests and laymen are going to have to pray better than they now do in public litanies and prayers after Mass. Granted, too, that other peoples have it and it is very helpful. But, because we don't have it yet, do we simply lie down and die?

All the Latin used for the dialogue and joined-prayer parts of the Mass fits on two sides of a piece of paper or card. Our least-educated people find it possible to make the thought-content of that little Latin their own, when they are taught, and try.

If some of us priests, helping responsive laity, took just a few minutes before Mass for six months to teach the pronunciation, the meaning, the relevance of the Mass prayers, the parish would make them its own for life. I know, because we've done it. Now a few of our nearby parish Masses, including one which is a community-sung High Mass, are beautiful expressions of the liturgy. Attendance has not dropped; in fact the contrary. And when people are away, they miss it.

Let's not give up because we have only a mansion though wanting a palace.

JOSEPH B. SCHUYLER, S.J.  
Shrub Oak, N.Y.



# BOOKS

## Biblical Books Abound

No seminary professor or college teacher of theology will want to be without *An Introductory Bibliography for the Study of Scripture*, by George S. Glanzman, S.J., and Joseph A. Fitzmyer, S.J. (Newman, 135p., \$1.50). There is keen interest among students about everything pertaining to the Bible. They may be assured that the descriptions of the books listed in this guide (Woodstock Papers No. 5) are thoroughly reliable.

Some of our Catholic college students are proficient enough to profit from a new crop of books that look very technical to the casual beholder. *The Text of the New Testament*, by Vincent Taylor (St. Martin's, 113p., \$3.50), is a handbook to put beside the Glanzman-Fitzmyer bibliography. *The Scrolls and Christian Origins*, by Matthew Black (Scribner's, 206p., \$3.95), is the latest

too often underestimated. At any rate, there are several books that we can agree should be in the hands of every student.

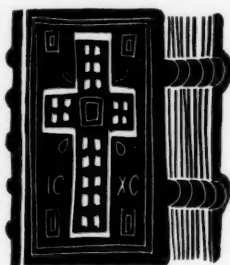
*Themes of the Bible*, by Jacques Guillet (Fides, 279p., \$6.95), is certainly one of those books. Key words and concepts in the sacred books are probed in such a way that one gains deep insight into God and man, and with considerable relish. There are sentences that challenge and tease the mind, e.g.: "The Gospels complete the job of stripping the Old Testament of the last traces of naturalistic sentiment. Jesus savors intensely the beauty of creation, but He finds therein only His Father's image, and the forces of nature have no prestige as far as He is concerned" (p.233).

*Spirituality of the Old Testament*, by Paul-Marie of the Cross, O.C.D. (B. Herder, 247p., \$4.25), is like Fr. Guillet's book, but it is not so compressed (this is the first of three volumes), and it does not present transliterated Hebrew words. The approach is meditative; it is not in crisp classroom style.

*The English Bible: A History of Translations*, by F. F. Bruce (Oxford, 234p., \$3.75), is the latest and handiest in a long line of books about how the Bible has fared in the vernacular. The Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, England, brings the story up to the proposal for a common Bible that appeared in AMERICA (10/24/59). His account, throughout the book, is frank and accurate.

*The Holy Bible: The Prophetic Books, Isaiah to Malachia* (St. Anthony Guild, 775p., \$7), is the long-awaited Confraternity of Christian Doctrine translation by members of the Catholic Biblical Association. Readers used to the spellings of the Douay and King James versions will be surprised by spellings of some biblical names. It is going to be awkward to have to deal now with three spellings of Isaiahs or Isaiah—that is, Isaia. But the people may rightly rejoice that this portion of the Old Testament has been given to them in the proper style.

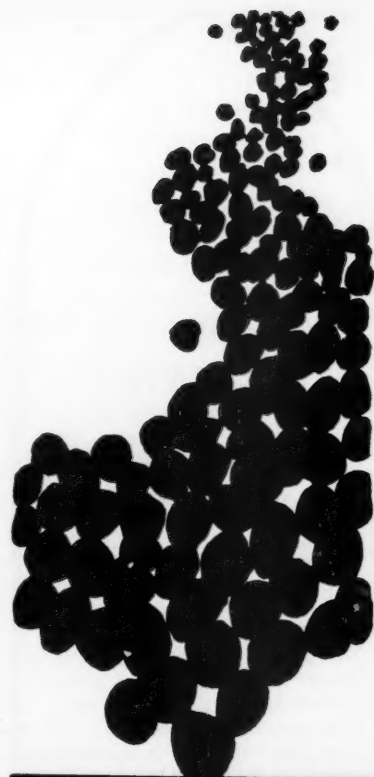
Some of the recent books are odd, indeed. One wonders how Harper & Brothers came to publish *The Bible Story With Living Pictures*, by Ralph Kirby (320p., \$5.95). Was it for chil-



and probably the handiest book on the Dead Sea Scrolls for teachers and students alike.

*The Biblical Archaeologist Reader*, edited by G. Ernest Wright and David Noel Freedman (Quadrangle, 342p., \$6.75), is an excellent survey of recent discoveries and studies. The book is also available as a paperback (Doubleday, \$1.45). It is good news that *Archaeology in the Holy Land*, by Kathleen M. Kenyon, is now available as a paperback (Praeger, 326p., \$2.45). All serious students of the Bible will rejoice that *The Old Testament and Modern Study*, edited by H. H. Rowley, has become available as a paperback (Oxford, 405p., \$2.25). *The Bible and the Ancient Near East*, essays in honor of William Foxwell Albright's 70th birthday, edited by G. Ernest Wright (Doubleday, 409p., \$7.50) is a big, technical book by specialists for specialists.

Perhaps some will say that all these books are really for specialists. One could reply that our young people are



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From the current issue of NATIONAL REVIEW. Write to Dept. A-4, 150 E. 35 St., New York 16, N.Y., for free copy.

dren that they put together this prose digest of the Bible with illustrations from various films? Adults will find the full-color plates especially grotesque. The volume looks to this reviewer like a hard-cover comic book.

WALTER M. ABBOTT, S.J.

### THE LIFE OF FAITH

By Romano Guardini. Trans. by John Chapin. Newman. 131p. \$2.95

The renowned German theologian writes here in a popular style and with his customary insight into the subjective and psychological side of religion.

Halfway through the book he aptly summarizes its contents up to that point in these words:

We have attempted to get at faith from different points of view. We have seen how faith arises; what its content is, and how this content determines its nature; the crises through which faith passes in the course of its development; finally, we have seen what relationship there is between faith, on the one hand, and action, love and hope on the other. We have also noted that faith forms a living whole, and whenever we have examined it in detail we have always done so with respect to this whole.

In the rest of the book the author deals first with the several forms which faith takes in persons of different temperaments. Another chapter shows how faith becomes experiential knowledge in the course of a believer's life—the caution being added that "faith is never replaced by an immediate knowledge." The concluding chapters treat of the relation between the individual's faith and the Church.

Intelligent Catholics have come to expect much of Msgr. Guardini; he will not disappoint them in this book. This is spiritual reading of a high order.

FRANCIS CANAVAN, S.J.

### THE CROSS OF THE MOMENT

By Bert Cochran. Macmillan. 267p. \$5

This is an "angry" book, but a timely and badly needed one. The chastisements it administers may shock some large and influential segments of our society out of their debilitating complacency, and bring them to a stern realization that we face a long and grim struggle. The struggle is not only against communism, but in meeting the problems posed by our modern civilization in every phase of its existence.

The 1950's summed up a decade which, as the author says, was: "With-

out a hero and without a message." He aptly labels it: "The Time of the Shrug." Some partisan politicians may not agree, but it is this reviewer's opinion that if there was any heroism or any message in that decade, historians will have to dig deeply to discover them. We can all agree, however, that the Fifties did generate bizarre "cults of nihilism," made noisily articulate by psychotic fanatics led by calculating opportunists.

The standard dogma of such cults is, as the author says, that

they have placed a minus sign on every value, aspiration, institution and goal of this civilization; the good, the bad, the indifferent; the noble and the base; the cultivated and the vulgar; the illusory and the true. As against affluence and worldly goods, they preach poverty. As against suburban togetherness, they enshrine the generic man, navigating in a solipsistic void. Science, rationality, industry, progress, are all contemptuously tossed overboard, and in their place has been substituted a semi-literate existentialist hash. . . .

All of this could be considered a passing phase which we have endured before, but which dissipates into nothingness when the ridiculousness of it is fully exposed to common sense. But this one can't be dismissed as conveniently as that; it should be recognized as a moral cancer which is a clear sign of a spiritual crisis in a wider society, and which, even when removed, will leave an ugly scar.

It is unfortunate that the present edition does not contain an index. But

### Reviewers

FOUR of our associate editors, WALTER M. ABBOTT, FRANCIS CANAVAN, C. J. McNASPY and JOHN LaFARGE, contribute book reviews this week.

GREY LESLIE is a free-lance writer specializing in the field of politics and political biography.

MARY STACK McNIFF, Boston housewife, does frequent review work for the Boston Pilot in addition to her contributions to AMERICA.

JAMES A. BRUNDAGE is assistant professor of history at the University of Wisconsin.

TITUS CRANNY, S.A., of Christ the King Mission in North Carolina, is a Franciscan Friar of the Atonement.

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its absence invites the thoughtful reader to make his own—and that suggests a second or even a third reading. It is well worth while. In a first reading, one often finds the book resting open on the knee while the reader stops at a sentence or a paragraph and looks off into space, nodding in agreement with the author's splendid exposition.

What better compliment could a writer wish for?

GREY LESLIE

**The Hug of the Bear**, by Mischa Jac Feld with Ivan H. Peterman (Holt. 305p. \$5.50).

"Man's inhumanity to man" is the burden of this sobering account of six years of hunger, homelessness, hopelessness and sorrow during Stalin's World War II regime. Tales like this have been so numerous that the reader may feel he has read all about it many times, but this is a brave account that serves, in its detailing of freedom's suppression under the Soviet system, to remind us of freedom's values.

**The Russian Intelligentsia**, ed. by Richard Pipes (Columbia U. Press. 234p. \$4.50).

Nine essays explore, with mixed success, the meaning of "intelligentsia" for the Russians. What emerges is the fact that the term is still unclear, and that it has meant various things in various stages of Russian history. Those who look for changes in the Soviet system through educational processes will find the book fascinating; the general reader will probably get bogged down.

**High Heels in Red Square**, by Eliane Jacquet, trans. by Gerry Bithmer (Holt. 209p. \$4.50).

For a charming account of student and professional life among the Soviets, this affords good reading. The author is a young French woman who spent ten months studying there. While her story is not concerned with ideologies, it does reveal much of student life, and does so without sounding too sophisticated.

**Imperial Tragedy: Nicholas II, the Last of the Tsars**, by Noble Frankland (Coward-McCann. 193p. \$3.95).

Concentrating on the personal aspects of the man who was eliminated to make way for the Red take-over in Russia, the author has written a moving account of the simple, humble, devout Christian family man whose fate it was not even to recognize the great challenges that faced his empire. His tragedy may perhaps best be summed



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up by saying that, while he sought to embody Russian history, Lenin was out to change it.

**Russians As People**, by Wright W. Miller (Dutton. 205p. \$3.95).

With an experience in Russia that goes back some twenty-six years, the author offers a warm and delightful appreciation of the land and the people. Almost poetic in style, the book is a study in climate and landscape as part-shapers of the Russian character. If the book cannot be used to draw up an operational code for use in psychological warfare, it does provide a better under-

standing of land and people—though not necessarily of the Communists and their system.

**Dragon in the Kremlin**, by Marvin L. Kalb (Dutton. 258p. \$4.50).

The author traveled to 14 key points around the globe trying to find out just what the relationship is between Red Russia and Red China. His account is partly journalistic, partly scholarly, but uniformly interesting. The problems posed by China's rapid rise on the world scene are many and varied, and the Kremlin seems as puzzled by them as are the nations of the West. Kalb

rounds out his fascinating sleuthing for clues with some suggestions on U.S. policy, all conceived to wake the U.S. public to "the bitter, desperate struggle that we surely face with China—whether China remains allied to Russia or not."

**The Moulding of Communists: The Training of the Communist Cadre**, by Frank S. Meyer (Harcourt, Brace & World. 214p. \$5).

Written by a man who held top positions in the Communist party for 14 years, and who spent seven years after his repudiation of communism in re-examining his philosophical stand, this is an eye opener on the techniques employed to shape the whole personality into utter and unswerving dedication. It is a frightening revelation, but since the author's experiences were garnered mainly in the Communist parties in the United States and England, it may be wondered whether his description applies with equal validity to leadership within the USSR, where totalitarian rule has, over the years, taken on the characteristics of a power- and prestige-oriented bureaucracy.

**THE SMALL ROOM**

By May Sarton. Norton. 249p. \$3.95

The manners and morals of an academic community seem to hold a fascination for writers and readers—and it is not hard to find reasons for the attraction. To begin with, most readers have some sort of experience to serve as background for comparison. The denizens of the academic groves tend to be articulate far beyond the national average, and the life of a college makes up a little world full of complexities and tensions, but compact and manageable in the mind's grasp.

Avoiding the easier ways of satire, cynicism, sentimentality or brooding despair, May Sarton works with delicate skill and intelligent compassion to create a brief vision of Appleton College, a girls' school noted for its high standards. The college's exact location is not pinpointed, but one of the new faculty members says: "At least it's near Widener."

Lucy Winter arrives for her first job of teaching equipped with her doctorate from Harvard in American literature, but still raw from the upheaval of a broken engagement and the end of an affair. When she meets some of her new associates at tea at Hallie Summerson's house, she is particularly impressed by Carryl Cope, a brilliant, dominating woman, already a legend in the schol-



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arly world of medieval history. The conversation almost staggers Lucy. It centers around the price of excellence. It sharpens clashes among temperaments she has barely met. It introduces personalities she has yet to meet, especially Jane Seaman, a protégé of Carryl Cope. Lucy goes back to her room at the Faculty Club pondering the question left by Hallie Summerson: "Is there a life more riddled by self-doubt than that of a woman professor, I wonder?"

That question looms with suffocating density when an academic scandal breaks on the campus. It involves Jane Seaman and a flagrant case of plagiarism. Its implications reach out like tentacles entwining human relationships, moral standards, professional principles, loves, aversions—and the price of excellence.

Concerned as the reader becomes with every character in *The Small Room*, and especially with Lucy Winter and Carryl Cope, the role of the college teacher remains the outstanding feature. Teachers should read this story, and so should all who have felt the imprint of a good mentor on their lives. Belatedly, perhaps, there might come an appreciation of the human elements invested, the conflicts and the cost.

I have read the book twice—not because it is complicated or obscure, but just for the joy of it.

MARY STACK MCNIFF

#### FEUDAL SOCIETY

By Marc Bloch. Trans. by L. A. Manyon. U. of Chicago. 498p. \$8.50

*Feudal Society* is an English translation of Marc Bloch's monumental *La Société féodale*, published in two volumes in 1939 and 1940. Prior to its appearance, Bloch was already known as a distinguished and original scholar who had published some penetrating accounts of rural society in the early Middle Ages and who had just recently been called to a chair at the Sorbonne. *La Société féodale* capped his scholarly career, which was tragically disrupted shortly after the appearance of the second volume of this work.

When France went to war in 1939, Bloch volunteered for active service and, after the fall of France in 1940, he taught in the unoccupied zone while working as an officer of the Resistance movement. In 1944 the Gestapo became suspicious of his activities and Bloch was seized and tortured. In June of 1944 he was shot.

*Feudal Society* is the major synthesis of the decades of study which Bloch

devoted to the institutions and the workings of feudalism. Since its first publication, the book has been the standard scholarly account of feudalism. Now, two decades later, it has finally appeared in a one-volume English translation. The translation is a workmanlike job, done by L. A. Manyon, who has turned Bloch's lucid but rather intricate French prose into clear and readable English. There is also a short foreword by Prof. M. M. Postan of Cambridge University, who explains the relationship of *Feudal Society* to the rest of Marc Bloch's other scholarly writings.

It may be hoped that the availability, at last, of an English version of Marc Bloch's masterpiece will make his shrewd and far-ranging scholarly insights into the formative years of so many European institutions known to a wider circle of students and teachers in the English-speaking world.

JAMES A. BRUNDAGE

#### ROME AND THE VERNACULAR

By Angelus A. De Marco, O.F.M. Newman. 191p. \$3.25

**BREVIARIUM ROMANUM: The Revised Ratisbon Breviary, in 2 Volumes.** Pustet. 1961. \$55

Today not only professional liturgists but most thinking Catholics in this country seem concerned about the vernacular and its wider use in divine worship. Too often, however, the discussion goes on vigorously but in a sort of vacuum—remote from the history of the problem and what the Church herself has had to say.

This volume, I believe, is the briefest and best treatment of the subject in English and quite indispensable for anyone who would see the issues squarely. The author is learned and blessed with the gift of perspective. Not "out to make a case," he marshals the facts in all their true complexity and lets the reader use his mind.

Especially rich are chapters one and five. They show how the Church adopted Latin (then the vernacular) and later how she defended its use against those who would reduce the Mass to a mere "service of the word." Today there are signs that, with Protestantism no longer a pressing threat, the vernacular can return to its own.

A word on the "New Pustet." The proof of the breviary is in the reading. I have been testing an advance copy of this edition for the past two months and find it entirely satisfactory. The psalms

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C. J. McNaspy, S.J.

**ONE GREAT GROUND OF HOPE.**  
**Christian Missions and Christian Unity**  
By **Henry P. Van Dusen.** Westminster  
Press. 205p. \$3.95

Dr. Van Dusen is president of Union Theological Seminary, New York City, and a prolific writer on religious matters, especially Christian unity. This work, with the subtitle, "Christian Missions and Christian Unity," is a survey of the past 150 years of Protestant missionary endeavor, which he calls "the epoch of the largest, most varied and most notable Christian achievement in nearly two millenniums of Christian history." This is the thesis of his volume.

The author divides his work into three parts: yesterday—the past 150 years; today—the younger churches and Christian unity; and tomorrow—the prospects for unity in the future. It tapers off with a brief conclusion and two appendices, the first of which is a chronology of events from 1795. During the same period there was intensive missionary effort on the part of the Catholic Church. Many mission societies developed and the older religious orders gave renewed emphasis to the missions.

There are only a few allusions to the Catholic Church and one might wish they were more irenic. We must be candid but not sharp, honest but not carping. The author dismisses the early councils of the Church as of little moment and the interest of Pope John in unity as of little consequence. The question of unity on all fronts, it seems, is of tremendous importance. Only recently Archbishop Ramsey announced his intention of calling on Pope John. We do not foresee great results overnight, but we hope and pray for any measure of action. We have a right to expect our separated brethren to do the same.

It is interesting, though not surprising, that the present-day ecumenical movement should have grown out of missionary work. The words of Sir Ernest Baker are full of hope: "Our century has had its sad features. But there is one feature in its history which is not sad. That is the gathering tide of Christian union." In God's plan may they be filled with prophecy—"there shall be one fold and one shepherd."

TITUS CRANNY, S.A.

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### KING AND CHURCH

by **W. Eugene Shiels, S.J.**

Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against improper ties between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

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## The Life of the Spirit

**C**ONDITIONS of modern life, and the mass movements of population, are directing more and more thought to the structure and dynamism of the modern parish. *The Living Parish*, by Leo R. Ward, C.S.C., (Fides. 191p. \$3.95) describes concretely what is being done for parish development in different parts of this country. Fr. Ward writes from long experience, with warmth and great practical wisdom. This delightful, informative and inspiring book should be on the study table of every Catholic pastor. And there is plenty here for the apostolic layman as well, especially in view of the exhortations of our present Holy Father for greater lay responsibility and activity.

Those of us who had to put up with comparatively meager spiritual rationings in earlier times cannot help feeling a bit of envy for the present generation, which is much more amply supplied with food for the soul's nourishment. *Before His Face* (Vol. I), by Gaston Courtois (Herder. 348p. \$6.50), offers a rich fare of 25 carefully planned and co-ordinated meditations for the use particularly of priests.

Fr. H. A. Reinhold, the indefatigable apostle of liturgical lore and of truly kerygmatic religion, needs no introduction to American readers. These same readers will feel most grateful to Meridian Books (paperback) for offering us his really glorious collection of texts from the great mystical writers of the Faith, of all times, for the nominal price of \$1.95 (cardboard cover: \$2.10, 431p.). I am willing to bet hat, coat and umbrella that if you once dip into Fr. Reinhold's brilliant anthology, you will be sure to keep coming back to it. From such a living fountain we need so to slake our thirst in this arid age.

To busy people, who must read by fits and snatches, neat, small books present a special attraction. *Directorium Sponsae*, volume II: "short addresses for nuns," is just of this type. Translated from the German of Fr. Leopold Bert-sche, S.O. Cist. (Newman. 220p. \$2.50), it features 52 short instructions on pertinent topics of the spiritual life. This is sound, clear, eminently practical spirituality, with a flavor of deep insight and prayer.

Tito Colliander, author of *The Way of the Ascetics*, is of the Eastern Orthodox faith, and is devoted to promoting the spiritual life in Finland. These are excerpts, in translation (from the Swedish?), of selections from the great ascetics of the Eastern Church of all epochs: heroic spiritual athletes of the

deserts, monasteries and hermitages. A thoughtful reading of these sublime utterances, austere yet wise in their knowledge of human weakness and temptation, helps one to understand why even the fiery blasts of Soviet persecution have never yet succeeded in totally quenching the faith of ancient Russia.

In the wear and tear of years, a priest, no matter how zealous, is tempted to forget the full grandeur of his dignity in the priestly office, the full scope of his apostolic mission. *The Everlasting Priest*, translated from the French of Raymond Carré, O.P. (Ken-

edy. 132p. \$3.50), analyzes and defines a priest's true power: the "enduring core" of his exalted vocation. Fr. Carré stresses the link between the priesthood and the sacrifice of the Mass. He also discusses the priesthood of today, and its relation to human concerns.

A third edition is now at hand of Donald Attwater's extraordinarily useful volume, *A Catholic Dictionary* (Macmillan paperback. 552p. \$2.45). It contains over 5,000 entries, touching every phase of Catholicism, and is enriched by considerable added information as to standard Catholic practice in the English-speaking countries. The

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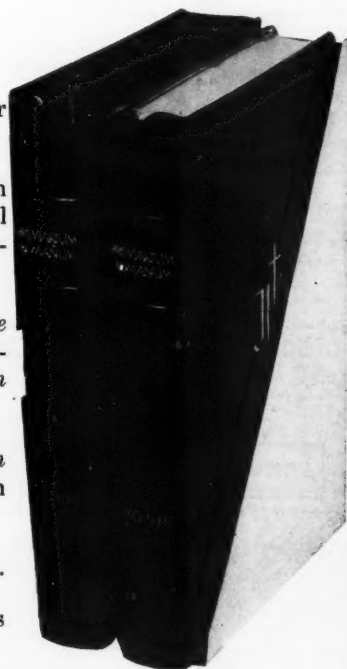
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dictionary is a boon to writers, teachers, professional people of every description, and is the perfect means of satisfying little Johnny's queries and the questions that occur at the monthly meeting of the discussion club.

*The Liturgy of the Roman Rite*, by Ludwig Eisenhofer and Joseph Lechner, assembles in convenient compass the principal facts about the history and practice of Roman-rite liturgy, including the Divine Office or breviary (Translated from the German. Herder. 506p. \$8.50). It includes a particularly informative history of Gregorian or plain chant, about which topic there is often considerable confusion of thought. The book can be strongly recommended for architects, church decorators and

craftsmen, who are often at a loss to know what is authentic in the liturgy, and how it came about. On page 243 the authors use the term "Uniates" for Eastern-rite Roman Catholics. The word has led to so many misunderstandings, that I wish we could drop it from our vocabulary once and for all. It was used originally by the Orthodox as a derogatory term for those who had united with the Holy See.

One of the sharpest spiritual impressions of my youth—or was it boyhood?—was a very attractive life of the heroic and saintly French General, Gaston de Sonis (1825-1887). The volume, bound in blue cloth, was illustrated, and presumably it was a translation from the French. It fixed this extraordinary man,

the very embodiment of all that was most sublime in French chivalry, in my gallery of saintly laymen. The adjectives are none too strong, for this hard-hitting soldier, this father of twelve children, some of whom became members of religious orders, made his way to the heights of mystical sanctity by the path of self-denial and physical suffering, not to speak of an incredibly tenacious will. Loss of one leg, crushed by gun shot and severed by brutal battle surgery, did not stop the General from riding fiery horses practically to the end of his life. The glamorous record of his 17 years in North Africa would help present-day readers to understand some of the intense French sentiment in the present Algerian agony.

*A Soldier's Message*, by D.L.N. (Comet Press. 156p.), now tells the story again, with the express intent of urging the current cause of De Sonis' beatification. A brief bibliography mentions a couple of earlier French lives, both now out of print, but says nothing about the earlier English translation. Particularly touching are the simple, humble reflections that De Sonis left behind him in writing. They have the ring of deeply authentic Catholic spirituality.

More than thirty years after the appearance (1937-39) of the three-volume English translation of *Jesus Christ*, by Léonce de Grandmaison, S.J., Sheed & Ward conceived the happy thought of issuing a one-volume English version of this absorbing and powerful work (266p. \$4.60). In his Preface to the present volume, which is fortified by abundant, up-to-date notes, Fr. Jean Daniélou, S.J., expresses the belief that De Grandmaison's book will be better understood and appreciated today than when it was first issued. This opinion he holds in spite of all the advances that have been made since that time in the line of New Testament exegesis and the new issues raised in theology and philosophy.

The fact is that despite all that has been written and preached, the vast majority of our contemporaries simply do not know that Gospel, nor do they sense the overwhelming impact of the total personality of Christ. Armed with a deep knowledge of contemporary thought and criticism, De Grandmaison used his incisive, lucid style to drive home the total effect of that sublime personality: its mystery and simplicity, its power, independence and gentleness, and its utter transcendence. This is a book that you will wish to read and re-read.

JOHN LAFARGE

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## Where Angels Fear to Tread

**T**HINK of the hazards bedeviling any critic who makes bold to write on liturgical music. It is hard enough to discuss music at all, with its obscurity and tensions—form vs. feeling, the absolute vs. the referential, words vs. music in song, and the like.

The music of worship, be it confessed, adds endless complications, and I would be foolhardy indeed to believe I can do more than isolate a few of them and ask some of the right questions. For one thing, liturgical music is "functional" music, with a job to do that is both a source of glory and of misery. How dismaying it is, even for the greatest of masters, to feel the chasm between God and the musical praise of God. Can even Bach, Josquin or Machaut worship God worthily?

As if that were not enough, what of the fact that worship is done precisely by God's *people*? How is music to be "popular" and not vulgar? How much of it is to be delegated to specialists, and at the same time remain of the people and by the people, yet for God?

No wonder that out-and-out musicians and out-and-out liturgists are seldom on speaking terms. They talk a different language. Even the few who have some claim to be both find themselves swinging toward one or the other pole—they are, alternately, *liturgical* musicians or *liturgical musicians*.

Some of the trouble is surely honest zeal for one or the other need. Is it cynical to suggest that not a little of the trouble lies in vested interests? A qualified musician can hardly like to be identified with or involved in congregational music, which is at best voluminous, at worst chaotic. And the zealous, pastoral liturgist usually gives only a polite bow to Palestrina (after all, he *is* praised in the *Motu Proprio*), and is likely to be faint in his praise of Gregorian and quick to add: "Of course, it is fine for monasteries, convents and a few seminaries, but what does it say to the people?" At this point all dialogue is shattered.

The recent World Congress of Sacred Music (Cologne, June 22-30) was much like its 1957 predecessor (Paris, July 1-

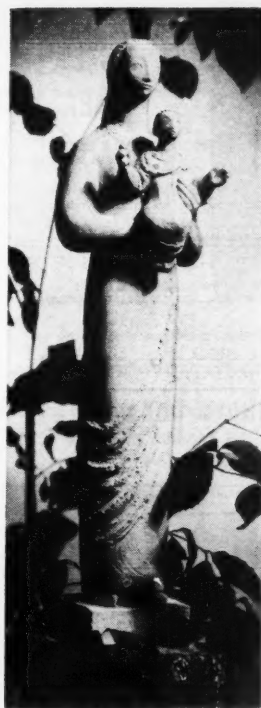
8). Much artistic music was splendidly performed, and the great musical treasures of the Church lavishly extolled. However, not everyone was happy over the outcome. Helmut Huckle, learned editor of *Musik und Altar*, suggested that, while there was much concern about preserving the music of the past, not enough attention was given to today's real problems. Musicology (doubtless an excellent science) appeared to predominate over pastoral needs. Another respected liturgist and musician, Fr. Bernard Huijbers, writing in *De Linie* for July 15, was very blunt in criticizing what he called a "desperate concession" and a "signal of alarm." He felt that there was a deliberate snub given Fr. Gelineau and others who are working for a new, vernacular Church music. Gelineau's name was not even mentioned!

I find it heartening to note, on the other hand, that our American Liturgical Conference has been paying attention to the real problems. With men of the competence of Fr. Russell Woollen and Theodore Marier playing a large role in this month's meeting, I for one feel optimistic.

May I suggest that our liturgical musicians and musical liturgists try, with Christian modesty and respect for each other, to work out honest solutions to these problems?

1. What music and what kind of music should be done by the *people* and what by the *trained choir*?

2. How can we support skilled choir-masters in their work to give our people *artistic* music as well as *popular* participation?



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3. How can we help both people and choir (delegated specialists) to grasp the real oneness of their functions?

4. In the recent words of Bishop Francis Walsh of Aberdeen, "there is surely no doubt that the language of the liturgy is the main obstacle." What can we do even now about creating suitable sacred music in the vernacular? Much vernacular is already allowed, and much more seems to be ahead. It is not too early for judicious experiment and exploration on a large scale, and by our best musicians.

5. How can we persuade our musicians to read and absorb, for example, H. A. Reinhold's *The Dynamics of Liturgy*, and our liturgists to read and absorb Paul Hume's *Catholic Church Music*?

This last question may hold the answer to the others and to many more.

C. J. McNASPY, S.J.



*Indeed there is no false doctrine which does not contain some truth (St. Augustine on the Gospel for the 13th Sunday after Pentecost).*

IT WAS St. John the Evangelist and master theologian who first, after our Lord Himself, spoke of our Saviour's miracles not as events, however stunning, but as *signs*. Now a sign signifies something. Hence the mystical and operative as distinct from the historical question about any one of Christ's wonders must always be: "What does this miracle *mean*?"

We read how our loving Lord cured ten lepers of their dreadful disease. We appreciate the goodness and the power of the divine Physician; we grasp the special point of the narrative as given to us, which is gratitude. If we were to wonder further what the leprosy might symbolize, we would almost surely suppose that the disease of the body here represents the disease of the soul, sin. Not so St. Augustine. In his 20-20 intellectual sight the leprosy is not moral evil in the soul but doctrinal error in the mind. For Augustine, the ten lepers are heretics.

Is there a touchier moral problem, both for the individual and for society, than that of the evil which does not re-

side in the hand, in the deed, but in the mind and in the thought? Certainly we encounter here a question on which ordinary human consensus has shifted astonishingly in the last three hundred (and especially in the last hundred) years. What is the currency today of the idea, once next to universally endorsed, that a man is not only responsible for his convictions but punishable for them in case these notions prove morally or doctrinally or socially harmful?

Let it be said at once, without pretense, that the question itself is altogether too large for the limits of the present discussion and the limitations of the present discussor. We venture to make only the few observations which seem safe enough.

It cannot be doubted by those who hold to Christian morality that grave evil, for which the agent is thoroughly responsible, may be perpetrated interiorly, by thought or desire or intention. Christ is on record to the point: *You have heard that it was said, Thou shalt not commit adultery. But I tell you that he who casts his eye on a woman so as to lust after her has already committed adultery with her in his heart. Already, you see; in his mind, his heart, his will.*

Next, quite apart from the explosive challenge of what he is to do about it, contemporary man is beginning to see once more, and with a kind of sick perplexity, what was transparently clear to men in the past, that when an individual firmly holds certain convictions, he becomes a highly dangerous element in human society. It is all very well to abuse those who once burnt not only books but the industrious writers thereof because of deviationism on the subject of the dual nature in Christ or the procession of the Holy Spirit. But can we, with all our liberal enlightenment, remain entirely cheerful and tolerant when we know that a number of people in our midst really do advocate the overthrow of our government, that a number of others really do believe that a teacher of anything may indeed teach anything, that a number of others really are convinced that pornography, because it is lucrative, ought to be licit?

No fair-minded man will envy the moralists and jurists and legislators their huge and delicate task of drawing lines in a social terrain so thickly studded with hidden mines and unsuspected traps. Yet the sober realization grows that lines must be drawn, and as clearly as possible, and soon. *We hold these truths* is one of the noblest of human sentiments and statements. But *these* had better be *truths*.

VINCENT P. MCCORRY, S.J.

America • AUGUST 19, 1961

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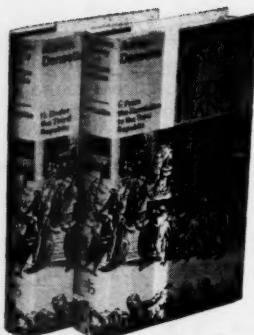
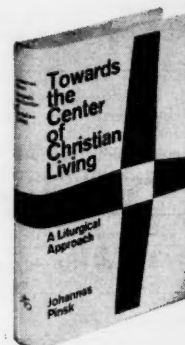
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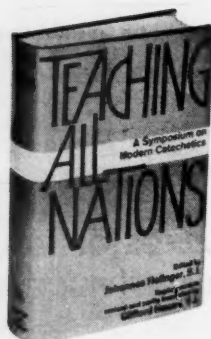
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